

B. F. Butler, Vice Presidents;  
M. Baldwin and P. Phelps,  
Delegates, appointed by  
the Convention, throughout  
listened to with deep interest,  
citizens of the place and others  
in the land. Many striking and  
were presented in the course of  
showing important changes, in  
Sabbath, in the sentiments of  
the general tone of the political  
in the feelings of many  
as conductors on canals, rail-  
public works. A very kind, ar-  
eloquent address to the Direc-  
tional and Railroad Companies as  
violated the sacred rest of the  
by a Committee, was cordially  
convention, with the hope that it  
published by editors for the  
community, in accordance with  
Directors profess to act. Be-  
sides brief resolutions, embodying  
the Convention, after being sep-  
arated, were unanimously passed.  
of the discussions, very interest-  
ing and most thrilling remarks and  
made, among others, by Rev. Dr.  
Hon. M. Birrell, of Georgia,  
orth, of Saratoga, Dr. Edwards,  
B. F. Butler, of New York, Rev.  
Philadelphia, Rev. Mr. Stillman,  
Knox and Somers, of New York,  
audit, of Rutgers' College, N.

Christian Secretary.  
other and the Child.  
I wipe your tears away,  
take you by the hand,  
and leave my play,  
out the spirit land  
we went to talk about,  
day is never out.

my father does not come,  
at he is happy where  
of his former home ;  
too, shall soon go there  
and, love to pray,  
God, from day to day.  
walks the streets of gold,  
angels, bright and blest;  
half cannot be told,  
at happy place of rest :  
mother, do not cry,  
to, prepare to die.

my little son,  
before will try to say  
to do to be done,  
be my Guide and Stay  
and a perfect right  
other from my sight.  
y hymn, and little prayer,  
slumber for the night ;  
catch and guard thee there,  
dawn the morning light :  
dear, I will not weep,  
heart a watch will keep. C. A. A.

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Side House Square.—This Insti-  
tute of the kind in the State, having been  
in thirty years. It is incorporated with  
hundred and fifty thousand Dollars,  
the best possible manner. It insures  
churches, Dwellings, Stores, Merchan-  
tial property generally, from loss  
on the most favorable and satisfactory

will adjust and pay all its losses with  
lib-  
tude, and thus endeavor to retain the  
usage of the public.

to insure their property, who reside in  
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through the Post Office, directly to the  
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CLIPHALET TERRY, President.  
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urn, Daniel Burgess,  
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Joseph Church,  
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# Christian Secretary.

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"WHAT THOU BEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. XXIII.]

HARTFORD, FRIDAY MORNING, SEPTEMBER 20, 1844.

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## The Christian Secretary

18 PUBLISHED EVERY FRIDAY MORNING, AT  
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### TERMS.

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For the Christian Secretary.

### PEACE.

ANOTHER TESTIMONY FROM MISSIONARIES.

From the Rev. R. W. HUME, missionary of the American Board at Bombay, a letter endorsing a draft for ten dollars, to circulate peace publications among our missionaries, was recently received at the office of the American Peace Society. I will quote its leading paragraphs.

"Bombay, Feb. 28, 1844.

Dear Sir :—I have long looked upon war as wholly opposed to the spirit and precepts of the gospel. The fact that war is sanctioned by the example of professedly christian nations, and advocated by the great body of authorized teachers of christianity, presents a serious obstacle to the progress of the kingdom of righteousness and peace. The professed church of Christ has, as yet, very imperfectly learned, that the gospel is to triumph rather by *suffering* rather than by *resistance*, that we are to overcome evil with good, and that the love which 'worketh no ill to his neighbor is the fulfilling of the law.'

The time will doubtless come when 'they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.' That this time may be hastened, on it becomes all the true disciples of Christ to labor and pray; and those who believe that it is now the duty of christians to act on these principles, should endeavor, in the spirit of faithfulness and love, to spread their sentiments far and wide. (1.) Let them call the attention of the whole world to the evils of war. Let them hold up before their fellow men everywhere, the example of him who was *oppressed and afflicted*, yet *opened not his mouth, but was led as a lamb to the slaughter*, and who, through death, destroyed him that had the power of death. Let them have themselves a large measure of that charity which 'suffereth long, and is kind, which endureth all things which is not easily provoked, and which doth not behave itself unseemly.'

We may, we ought to wonder, that any of the followers of the Prince of Peace should be found armed with carnal weapons, going forth under the authority of the governments of this world to the work of death. The sight of these things may well fill us with sorrow. But let us that our rebukes and our entreaties are prompted by the spirit of tender affection, of fervent love. We who have inscribed PEACE on our banners, ought, above all others, to be peaceful. We emphatically should be 'gentle unto all men, in meekness instructing those who oppose them selves.'

You will not take it amiss, that one who is laboring for the extension of the Redeemer's kingdom in the dark places of the earth, should use such language to his brethren at home. I have sometimes been pained by seeing what has appeared to me an improper spirit manifested by persons who advocate the cause of peace. I should be sorry indeed to be classed with some of its advocates; but, so far as I know, the American Peace Society is not responsible for the sentiments or the spirit of the persons to whom I refer. (2.)

This country, as you know, has been conquered at an immense expense of blood and treasure; and the government still retains possession thro' the power of the sword. The effect is, and must be, most unhappy on the native mind. This doubtless presents one serious obstacle to the progress of christianity, which in their view lends its sanction to violence and war. The missionary of the gospel is regarded as the representative and teacher of a religion which seeks not to restrain its professors from the work of conquest, and the lust of gain. (3.)

There have been instances of persons in this country who have left the army from conscientious motives. They have felt that it is inconsistent for a soldier of the Prince of Peace to be fighting under the banners of a selfish, worldly government, which seeks only its own exaltation, and that too by violence and bloodshed. Little, however, has been done to call attention to the question of the lawfulness of war; and there are still those whom we must regard as sincere christians, who are found in the army just as good men were once connected with the horrible slave trade.

The publications of our Society might be very useful here. Can you not send to the different American missions throughout the world, a copy of all your publications? (4.) It is important that they should entertain and impart to those among whom they labor, right views on this subject.

Yours very respectfully,

R. W. HUME.

(1.) The *only way*; means are just as indispensable in this as in anything else.

(2.) Peace should never be confounded with what is technically called *non-resistance*.

(3.) The obstacles to the world's conversion from the warning character of christendom, deserves special consideration.

(4.) Will not some person or persons give us a few hundred dollars expressly for this purpose?

### ONE WAY OF SETTLING NATIONAL DISPUTES.

Take the Oregon case. A few would have us fight about it; most would prefer an amicable adjustment by negotiation between the parties; and should this fail, many would have each party urge its claims before an umpire mutually chosen, and then abide his decision. These last methods I like very well; but such is my confidence in the integrity of each nation *rightly trusted*, that I believe it might be safely referred to the generosity and justice of either. I doubt whether they could at present be made thus to trust each other; but if they could, I should have no fears of the result.

Let me quote a fact in point, for the substantial truth of which I have sufficient vouchers.—

Two neighbors—call them Jones and Chandler—got into a dispute about the boundary between their farms. One said it should of right run here, while the other insisted that it ought to run there; and months of warm, but friendly discussion, so far from making them think alike, left them no alternate but a lawsuit or reference.—

They were wise enough to resolve on the later, and selected for their umpire a good justice of the peace living at some distance from them.

Still the matter remained for a long time unsettled. Busy each with his own affairs, they could not find a time for attending to it that would be convenient for them both; yet the approach of harvest, when the avails of the land were to be secured by one or the other, made them perceive the necessity of a final decision without delay.

"Come," said Chandler, now grown a little impatient, "come, neighbor Jones, we must have this matter settled."

"I know," replied Jones, "it has been put off too long; but I can't attend to it just now."

"But you *must*," retorted Chandler with warmth; "it never will do to let it lie along so; and I am resolved on pushing it to a conclusion."

"Well, then," calmly replied Jones, "if you must, friend Chandler, you must; but I can't go with you now to the Squire's, it is so far, and I have no much work on hand."

"Pray, then, what shall be done?"

"Why," said Jones, "I don't see but you can do it all yourself. You certainly understand your own side of the question, and I believe you are pretty well acquainted by this time with mine. Why can't you play the lawyer for us both?—Just go and state both sides to the 'Squire, and I'll abide by his decision."

"Agreed," said Chandler; and away he went to the Squire, and pleaded both sides so fairly, that he soon came back in high spirits, saying, "Well, neighbor Jones, you've got the case; and I believe after all, the 'Squire has decided about right."

PACIFICUS.

From the Biblical Recorder.

The Christian Secretary.

This paper comes to us this week containing our article of July 20th, together with three columns and a half in reply. The latter the reader will please find on our first page.

Our friend says we were certainly correct when we expressed a fear, "that he would have to wait a long time before he found any thing which, in his estimation, looked like an argument." It seems, then, that we are agreed on another important point. Accordingly, were we writing for the eye of the editor alone, we should consider it time thrown away, to pursue the subject further. But as we happen to be writing for those, who can probably view our positions through a different sort of optics, we shall of course derive no discouragement from the peculiarities of our friend's estimation.

The most striking thing in our friend's reply, is his summary method of disposing of arguments.

We had stated it as a notorious and undeniable *bible fact*—one which the Secretary had declined to deny, and which even *now he dares not deny*—

"that there were both slaves and slaveholders in the apostolic churches." In confirmation of this fact, we had adduced sundry quotations from the apostle Paul, showing not only that there were slaveholders in the primitive churches, but that those slaveholders were received as brethren of unblemished character and standing. And, that there might be no room for cavil, we adduced the testimony of Doddridge and McKnight, and referred to that of Clarke, Henry, and Scott, to show that the parties alluded to as such, agreeably to the sense of the original, were *bona fide slaveholders*. This undeniable fact, thus confirmed by apostolic testimony, and that testimony, admitted as conclusive by sundry of the most approved critics and commentators of the most ancient and learned of the apostolic church, is all that we have to sustain our argument.

It is all that we have to sustain our argument.

That part of our friend's disquisition which he has thought proper to make *personal*, we presume he does not expect us to answer. We are disposed to hope that it is not his purpose to resort to the usual expedient of controversialists, when they begin to feel pinched by an argument, and convert the present to a *quodlibet* question, to be proved by the spirit of the precept in question, before the said precept can be brought to bear at all on the case. He might with just the same sort of reason undertake to condemn the institution of marriage, because the Saviour has said,—"Do unto others, as ye would that others should do unto you."

That part of our friend's disquisition which he has thought proper to make *personal*, we presume he does not expect us to answer. We are disposed to hope that it is not his purpose to resort to the usual expedient of controversialists, when they begin to feel pinched by an argument, and convert the present to a *quodlibet* question, to be proved by the spirit of the precept in question, before the said precept can be brought to bear at all on the case.

We have now come fairly to the end of the chapter—and have shown, we think, that our friend, instead of refuting our scripture argument, has fully conceded all for which we contend.

As he has had considerable to say about *assumption*, and as too much evidence may, in some cases, be a less evil than too little, we have concluded to favor him with a little more proof in support of his own concession, namely, that there were both slaves and slaveholders in the apostolic churches.

We shall first of all take up the case of Philemon,

and prove that Onesimus was his slave, and of course, that Philemon was, to all intents and purposes, a slaveholder. The only circumstance connected with this case which affords room for a doubt or a cavil, is the fact that *doulos*, the original Greek term for slave, is incorrectly rendered, in the common version, by the term *servant*, an expression of more general import, and which denotes a menial who may be either bond or free. To prove that *doulos*, does properly mean a *slave*, and that, in the present case, it was unemployed to denote one who was a *slave*, we take the liberty to submit the following authorities:

We first turn to Schleusner's Lexicon on the New Testament, where the word *doulos* is thus defined: 1. *proper*: *servus*, minister, homo non liber nec sui juris, et opponitur to *eleutherus*. "1. properly, a slave, a servant, a man who is not free, nor of his own right, and is opposed to *eleutherus*—free." As examples reference is made to 1 Cor. 7. 21, 22—Tit. 2. 9.

By Schoettgenius the term is defined thus:—

*Doulos*, 1. *servus*, *mancipium*—*a slave, a bondsman*. Here reference is made to 1. Cor. 7. 21—Gal. 3. 28—Ephes. 6. 8.

Onesimus is called the *doulos*, the *slave*, the

*bondservant* of Philemon.

We next turn to Brown's Dictionary of the Bible, where we read as follows: "Philemon, a rich citizen of Colosse.—His bond slave, Onesimus, having made an elopement from him, and come to Rome, was converted," &c. Brown's *Di.* on word *Philemon*.

Thomas Hartwell Horne, author of the Introduction to the critical study of the Scriptures, and we presume one of the most critical writers of the age, thus speaks of the Epistle to Philemon: "we learn from this Epistle, that Onesimus was the slave of Philemon, whom he had probably robbed," &c. Horne's *Intro.* Vol. I. p. 356.

Dr. Adam Clarke, one of the bitterest anti-slavery men of any age, in treating of the Epistle to Philemon, has the following statement: "The occasion of writing this letter was the following: Onesimus, a slave, had, on some pretence or other, run away from his master, Philemon" &c. Clark's *Com. Pref.* on Epistle to Philemon.

# THE CHRISTIAN SECRETARY.

## HOME MISSION.

For the Christian Secretary.  
Prospects in Western Michigan.

From Rev. James A. Keyes, St. Joseph, Michigan,  
August 10, 1844.

In Moscow, a small village on the Chicago Turnpike, Hillsdale county, I found a small band of brethren who heretofore have been accustomed to meet about three miles from the village, but have recently removed their location into the village. With them I staid about two weeks, preaching nearly every evening. Nine were hopefully converted. Being obliged to leave in consequence of ill health in my family, I had not the opportunity of baptizing any of them. I expect to visit them again soon.

I am at present engaged in a tour through the counties of Kalamazoo, Van Buren and Berrien. I spent a few days in Paw-Paw, the county seat of Van Buren co., and assisted Elder Clark, a missionary of our Board, who has just entered this field, in the organization and fellowship of a church. Brother Clark will supply them with preaching one half the time. Paw-Paw is a beautiful village and is destined to be a place of considerable importance. The Paw-Paw river is navigable for small boats from its mouth to this village.

At Brush Creek I called and preached. A small band of interesting brethren and sisters are located there, who will hereafter be supplied with preaching one fourth part of the time. There are, I believe, but three churches in this whole county, including the one just organized at Paw-Paw.

I am now in St. Joseph, at the mouth of St. Joseph's river, on Lake Michigan. This is destined to become one of the most important places in the West. It has a splendid harbor for all the shipping on Lake Michigan, and a great proportion of the produce of the northern part of the State is purchased here, or passes through the place. The river is navigable for steamboats not far from a hundred miles from its mouth. St. Joseph has about 800 inhabitants, and some beautiful buildings. Here are several Baptist members, but the organization of a church will not be attempted immediately unless they can be aided with a stated supply of preaching. I believe there is but one church and one Baptist minister in this county, and but one in the county of Van Buren.

At the county seat of Berrien co., there are a few Baptists who should be organized into a church as soon as a minister can be obtained for them. If the Home Mission Society would send a man adapted to the field, I have no doubt that half of his support would be raised on the field.

I shall communicate with you further, soon. Within a few weeks we have received several letters from ministers, inquiring for churches or places where they may be useful. We respectfully request their attention to the above. But as some of them are entirely unknown to us, and a part of their inquiries are respecting the qualifications necessary, we would reply that almost all the letters we receive from churches at "the West," state that no minister can succeed there but such as are appreciated at "the East" for talents, piety, faithfulness and successfulness."

BENJAMIN M. HILL, Cor. Sec.

## Encouraging indications.

Some of our exchanges begin to speak of revivals and the conversion of souls. Such intelligence is truly refreshing—it is what we trust thousands are now praying for with increased solicitude. The Religious Herald brings the following from Virginia:—*N. H. Bapt. Reg.*

We feel truly gratified with having the privilege of reporting some tokens of mercy to our church in the present number. We learn from brother Sydnor, that Mount Moriah church, Amherst, under the pastoral care of Elder S. B. Rice has been recently blessed with a refreshing season. About 40 persons professed conversion, and 26 have been baptized. At Deep Run, on Lord's day, the 18th inst., 9 were baptized, and probably others on the 25th inst. At Red Lane, Powhatan county, and Hampton, revivals are in progress. At Bethesda, Hanover county, on Lord's day last, Elder J. S. Walthall baptized 27 colored. At Bethlehem, Bedford county, we learn that about 30 persons had been converted, and others were under conviction.

Says a correspondent of the Herald—I closed a very interesting meeting at Mount Gilead, Goochland county, last Tuesday, after 8 days continuance. Some 15 or 20 professed to find peace in believing in Jesus.

Another writes—Since my last, it has pleased the Lord to grant us his blessing upon all three of the churches to which I preach. I have baptized in Union 10, two of whom were Pedobaptists, and in Matthews, where the meeting is still going on, I baptized 5 yesterday evening—and others are received for baptism in all these churches. In other parts of Gloucester I have baptized 5—three of whom were Pedobaptists.

## Saturday night in New England.

Whilst engaged in viewing the ruins of the fire in Brighton street, early on Sunday morning, a friend called our attention to an interesting circumstance which is worth relating.

In the front room of one of the humblest dwellings, which was but partially burned, stood the charred remains of a small table with two or three chairs near it. On the floor, directly beneath this, lay the blackened remnant of a large volume, which on a closer inspection, turned out to be the *Bible*.

The evening previous was *Saturday evening*, and every thing about the room indicated that, just before retiring to rest, the family were assembled around this table, engaged in the duties of the family altar. We picked up the only scrap of the good book, which was intelligible—when we were struck with the following passages, which, under the circumstances, are not a little remarkable. We believe they are from the 7th Psalm. In reading these, it should be borne in mind that the fire was the work of an incendiary.

Blessed be the Lord, who has not given us a prey to their teeth.

Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.—*N. Y. Times*,

## Christian Secretary.

HARTFORD, SEPTEMBER 20. 1844.

### MR. KINCAID'S VISIT.

We are, at last, enabled to announce to our readers something definite in regard to Bro. Kincaid's expected visit to this State. We received a letter from the Missionary Rooms on Tuesday morning last, stating that Bro. K. was then in Boston, and would be ready to visit our State next week. In consequence of the lateness of the hour in which the communication was received, an informal meeting of the members of the Board of the Convention, residing in this city, was held, and the following arrangements made. He will be present at the meeting of the New London Baptist Association in Colchester, on Wednesday next, the 25th inst. The succeeding Sabbath he will spend in this city; and will meet with the New Haven Association at Middletown the following Wednesday, Oct. 2d. Further arrangements will be made in season to be noticed in next week's paper.

Our friends in the New London and New Haven Associations, will perceive the necessity of attending to this subject immediately. Every pastor in the Association should give notice from his pulpit next Sabbath, of Mr. Kincaid's expected visit; and as it will probably be his last to this State, it is desirable that measures should be adopted to render it as effective as possible. Every member of the Association, unless unavoidably detained, should make it a point to be present and listen to the history of the missionary enterprise in Burmah, from the lips of one of our most indefatigable missionaries.

### My Soul cleaveth unto the dust.

Whether David used the language above quoted, in reference to afflictions which were pressing upon him, or as expressive of his spiritual condition, is not material—there are multitudes of professed Christians, just at present, who have great reason to adopt it in the latter sense. Their souls cleave unto the dust—that is, they are suffering under great spiritual prostration, debility, coldness, listlessness, and worldliness of mind. This is sad; for

1. It must be an unhappy condition. We say this upon the established principle that true, substantial, desirable happiness is to be found only as connected with genuine vital piety; and there can be no such happiness in this situation. The almost invariable confession of persons thus living, is that they do not enjoy religion. And where it is not confessed, it is plainly enough the truth. Genuine religious enjoyment cannot in the nature of the case exist under such circumstances. Instead of having breath for prayer and praise, making melody in the heart unto the Lord, the breath of such a person (if his soul breathes at all) is spent in endeavor to blow up the few sparks that may be left of his hope that they may not utterly expire amidst the dust and rubbish of earth which he has collected around him, and to which his soul is clinging. And this must be too perplexing, painful, uncertain work to afford much comfort. He may well say he does not enjoy religion.

2. It is an unreasonable, incongruous condition. The bare statement of the fact seems sufficient to show its strange inconsistency. It is the soul that cleaves to the dust—the deathless, priceless, eternity-bound soul. Were it only the body, it would be less strange. That the frail, perishable tenement of clay should "say to corruption, thou art my father; and to the worm, thou art my sister and mother," is not particularly wonderful. But for the immortal spirit, endowed with such faculties, and capable of such aspirations, as may bring it into kindred with the angels of God, to copy the serpent, and lick the dust, is unreasonable beyond measure. And especially glaring is the inconsistency, when we consider this language as coming from the pen of a professed disciple of Christ. "My soul cleaveth unto the dust!" And yet your soul is professedly a redeemed soul, an enlarged soul, a sanctified soul. You have claimed an acquaintance with heaven—an alliance with the King of heaven—an investiture with the dignities and honors of heaven—a title to the glories of heaven—and O how passing strange that such a soul should cleave unto the dust! Think of the sovereignty of an empire getting down in his royal robes to wallow in the mire, and you have something scarcely as inconsistent. We remember that Nebuchadnezzar once left his throne to mingle with the beasts, and eat grass like an ox, and every body says it was strangely unnatural. So it was—and yet not more incongruous than for a Christian's soul to cleave unto the dust. Instead of living upon the bread of heaven, he "feeds upon ashes," and he must famish and waste away upon such a regimen. Read the language which the word of the Lord allows a Christian to use: "For God who is rich in mercy, for the great love wherewith he hath loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ." And with all this before us, shall our souls cleave to the dust? Alas! the dishonorableness of the degradation.

The next meeting of the Association is to be held with the Baptist church in Bloomfield.

From the Christian Watchman.  
Westfield Association.

The annual meeting of this body, which includes most of the churches in Hampshire and Hamden counties, Mass., was held with the Second Baptist Church in Westfield, situated at "Westfield Farms," on Wednesday and Thursday, Sept. 4th and 5th. The introductory sermon was preached by Rev. J. G. Warren, pastor of the church in Cabotville, and consisted of a history of the Association, and of the churches composing it, with a variety of valuable information touching the early efforts of Baptists in this region. The first meeting of the Association was at Westfield, in 1812, then a small and feeble body; since which its progress has, with some reverses, been steadily onward, and never were its prospects more encouraging for future prosperity than now. The discourse was well worthy of the prompt resolve of the body to have it printed for general distribution in the churches.

The reading of the letters exhibited no revivals, and almost no additions during the year, but many diminutions, in consequence of exclusions for various heresies and fanaticisms; thus affording needed and substantial relief to the churches, and preparing them to go forward in a course of healthful and permanent prosperity. "For there must needs be heresies, that those who are approved may be made manifest;" and when those infected by them "go out from us because they are not of us," it is the operation of a healthful medicine to the churches. There appeared to be a disposition to "strengthen the things which remain," by the patience of hope and the labor of love, till the Spirit be poured from on high, and another precious harvest of souls be gathered in.

The business of the Association was performed with decorum and despatch, and the various objects of Christian benevolence received the usual share of attention. Rev. F. Bestor, of Middlefield, was chosen Moderator, and Rev. W. L. Brown, Clerk. Sermons were delivered during the session, by Rev. A. M. Torbet, of the Hartford Association, by Rev. C. Willott, before the Evangelical Benevolent Society, whose anniversary occurred on Wednesday evening, and by Rev. J. Highby, of the Berkshire Association.

4. It is a dangerous condition. The dust of the earth is poison to the soul, and to cleave to the dust, is like clinging to death itself. He who lies down upon the "enchanted ground," is liable to fall asleep so as never to wake again in peace. Thus Greatheart, in the Pilgrim's Progress, found two professed pilgrims, Headless and Toobold, fast asleep in the enchanted arbor, and all his efforts to arouse them were utterly unavailing. He shook them, and beat them, and shouted in their ears, but the only result was a few incoherent ravings, like men who were dreaming, and he was compelled to leave them to their fate. Thus it often happens with professors of religion who have turned out of the way and gone to sleep. Nothing seems effectually to arouse them—and we fear that to some of them, nothing short of the thunders of the last day will prove a thorough

awakening. "He that wandereth from the way of understanding," is in danger of "remaining among the congregation of the dead."

If any of our readers find a personal application in these few thoughts, we commend to their immediate, serious, earnest adoption, the petition which the Psalmist connects with this acknowledgment—"Quicken thou me according to thy word."

### Hartford Baptist Association.

The fifty-fifth anniversary of the Hartford Baptist Association was held with the Baptist church in Bristol, Wednesday and Thursday of last week. As we made no minutes of the proceedings, we are under the necessity of faxing our memory in furnishing a brief account of them.

Agreeably to previous appointment, the Rev. Wm. Reid, of Tariffville, preached the introductory sermon. The discourse was founded on the passage in Psalms, "Peace be within thy walls, and prosperity within thy gates."

The main object of the speaker was to show what constituted the true elements of prosperity in the church. He elucidated his positions in a plain, forcible manner, in a sermon of an hour and twenty minutes in length. We should be glad to give a sketch of this excellent discourse, but at present we have not the necessary data for doing it. After the close of the religious exercises, the Association was called to order by Rev. Gurdon Robins of this city, he being the old minister in it; when Mr. Robins was appointed Moderator, Rev. Wm. Reid, Clerk, and Rev. Niles Whiting, assistant clerk, Rev. G. Robins Recording Secretary, and W. J. Dimock, Treasurer. After transacting some other business, the association adjourned till afternoon, when the letters from the churches were read. A spiritual death appears to have prevailed throughout all the churches in the Association, not more than three or four reporting baptisms during the year, and the highest number among these was only seven. One new church was received into the Association. This was the church recently constituted in Cornwall, consisting, if we recollect right, of between 60 and 70 members, most of whom were gathered during the revival in that town last winter. They have a neat and commodious house of worship nearly completed, which we will be paid for before it is dedicated—a much better way of doing business than contracting a debt whereby the house, in the course of a few years, may be lost.

In view of the general religious dearth in the churches, it was resolved that the annual Fast, which has heretofore been held on the 1st of January, should be held earlier this year, and the third Friday in November was set apart for that purpose. It is hoped that there may be a general attention to this subject by all the churches in the Association, and that earnest prayer may be offered for an extensive revival of the work of grace in all our arts.

The Rev. Mr. Holman, from New Orleans, preached in the evening, from Rom. 13: 11, "It is high time to awake out of sleep, for now is our salvation nearer than when we believed." It was an extemporaneous discourse, or, as the preacher expressed it, "a plain fireside conversation," the effects of which, we have reason to believe, produced a deep feeling on the audience, which was manifested in a social prayer meeting at the close of the exercises, at which much heartfelt prayer for a revival of religion was offered. The business of the Association was closed the next morning, and at 11 o'clock the Rev. N. Wildman of Lebanon, preached a sermon in behalf of ministerial education. We wish every one who has the least scruple against education, could have heard this discourse, for we think it would have removed the last objection from the mind of the most strenuous opposer of an educated ministry. It would be idle to attempt a report of it, for the deep feeling of the preacher, as in simple language he rehearsed his own experience in acquiring an education, would be waning; and we shall leave it, in the hope that most of our friends may have an opportunity to hear w. on this subject, he having been appointed to visit the churches and lay before them the pressing wants of the Education Society.

The Sunday School Society of the Hartford Baptist Association held their fifth anniversary during the session of the association, but as we have not the statistics before us, we must defer a report of the doings of the Society to some future time.

The session was a harmonious and happy one, and we trust that a feeling in behalf of the spiritual wants of Zion originated there, which will pervade the entire Association, and manifest itself in a general revival of the work of God among us. To the brethren in Bristol for their kind sympathies, and to the choir of singers for their attention during the session, we would, in behalf of the Association, thank them for their grateful thanks.

The next meeting of the Association is to be held with the Baptist church in Bloomfield.

### From the Christian Watchman.

The annual meeting of this body, which includes most of the churches in Hampshire and Hamden counties, Mass., was held with the Second Baptist Church in Westfield, situated at "Westfield Farms," on Wednesday and Thursday, Sept. 4th and 5th. The introductory sermon was preached by Rev. J. G. Warren, pastor of the church in Cabotville, and consisted of a history of the Association, and of the churches composing it, with a variety of valuable information touching the early efforts of Baptists in this region. The first meeting of the Association was at Westfield, in 1812, then a small and feeble body; since which its progress has, with some reverses, been steadily onward, and never were its prospects more encouraging for future prosperity than now. The discourse was well worthy of the prompt resolve of the body to have it printed for general distribution in the churches.

The reading of the letters exhibited no revivals, and almost no additions during the year, but many diminutions, in consequence of exclusions for various heresies and fanaticisms; thus affording needed and substantial relief to the churches, and preparing them to go forward in a course of healthful and permanent prosperity. "For there must needs be heresies, that those who are approved may be made manifest;" and when those infected by them "go out from us because they are not of us," it is the operation of a healthful medicine to the churches. There appeared to be a disposition to "strengthen the things which remain," by the patience of hope and the labor of love, till the Spirit be poured from on high, and another precious harvest of souls be gathered in.

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monious which Christian brethren were permitted to enjoy. The next session will be held with the church in Northampton.

### SPECTATOR.

### Baptist Anti-Slavery Convention.

The Baptist Anti-Slavery Convention was held at Albany, Wednesday, Sept. 4th. We copy from the Reflector of last week the following resolutions, which will show what was done on the occasion.

Bro. Samuel Aaron offered the following resolution: "Resolved, That, inasmuch as the Baptist Triennial Convention, and its Board, have, in our opinion, manifested an incurable pro-slavery spirit, and are essentially committed to the fellowship of slave-holders, and the employment of them as missionaries—we do therefore solemnly believe, that the time has come, for a distinct and permanent missionary organization." And,

Whereas, The Provisional Committee of this Convention was organized temporarily, solely with the hope of a thorough reform in the Triennial Convention, therefore

Resolved, That the operations of that Committee, shall bring to a close at as early a period as possible, at the discretion of the Committee, and that we recommend the friends of Baptist anti-slavery missions to coalesce, in distinct and permanent missionary action.

After being discussed at length, by Brethren Dunbar, Grosvenor, Barbour, Warren, Colver, Aaron, Andrews, and others, it was adopted.

Bro. Colver presented the Report of the Treasurer, showing a balance on hand, of \$2,063.18.

The Convention adjourned to meet in the city of New York, on Wednesday, 7th of May, 1845.

These being the facts, well might the Judge say, as he does in another part of his charge:

"Taking the report of the late Grand Jury as a narrative, we find the start to have been an indignant impulse to banish a sudden but flagrant wrong. Peaceable citizens, assembled legally, were shot down and murdered, and their assemblage violently broken up. This—on the American soil, by men humanely admitted under the fostering shelter of our flag, might stir the blood; yet, even now, how those must have been moved, who on the spot saw their friends and countrymen ruthlessly murdered. Hard would it have been then to rein in the heart to the tardy progress of formal justice; though wiser far to bear that great outrage, than by redressing it with the hot and illegal hand to round our institutions themselves. But the man present did not reason, and the fierce torrent of punishment and retaliation broke loose, rapidly increased by the conviction entertained and openly expressed, that the murderer could not be reached by the ordinary laws, and would not be punished."

As coincident with, and confirmatory of, the results of these legal investigations, I also call your attention to the testimony of the *whole Philadelphia secular press*, of all parties, eighteen papers in all, as found collected in the *Philadelphia press* of all parties, which, without exception, place the origin of the riots upon the guilty heads of the alien associations.

With the burning of churches which followed this farce, the American Republicans had nothing to do. It was the act of an infuriated mob, who looked upon the Roman Catholic churches as the armed fortress of the凶暴 beings who were reeking with the blood of their murdered fellow citizens. That mob had seen the flag of their country torn into fragments and trampled in the dust, and the groans of the dying victims and the shrieks of the widow and fatherless were ringing in their ears. The flag was the madness of outraged

# THE CHRISTIAN SECRETARY.

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actions, I also call your attention to the  
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eve of July 17th, which paper I send  
you of which eighteen papers fully sus-  
pended by one of them, The Native  
had been at the trouble of collecting the

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wounded ringing in their ears. The con-  
ciousness of outraged humanity, the un-  
consciousness of temporary insanity, and but for  
the Native Americans and Protestants af-  
ter which they are branded as heretics,  
outlaws, every Roman church would  
have been left upon the great wrong would have been.

of the American too well justified in  
a paragraph immediately succeeding?

sympathy is poured out for the mur-  
ders of these awful scenes—while lamenting  
the distress of the foreign aggressors,  
the murderers of peaceful American  
crocodiles are shed over a church  
outrage upon American rights, the dis-  
honorable flag, which was trampled  
beneath the soles of the parents and children of those slaughtered.  
outrages of the Irish mob be  
borne in mind, that however bad  
of a church, murder, cold-blooded, un-  
murder, is infinitely worse."

it is necessary to add further evidence  
the true character of these terrible trans-  
gressions mainly rests their tremendous  
cessary, abundance of further testimony  
and. I will, however, refer you to a de-  
history of these May riots, in the New  
drawn up, the editor says, "with as  
it is possible for us to attain, and with  
as we can exercise." This piece is quite  
corporated here, but perhaps it would  
have a fourth page of the Secretary, not un-  
useful to its readers.

JUSTICE.

see, however, that there have recently  
of Irishmen in Philadelphia, charged  
dying upon them. May meetings.

is the Order of Exercises at Brown Uni-  
were compelled to omit in the notice  
in our last:]

Oration in Latin.—Alfred E. Giles, Bos-  
ton Trust's committed to the Scholar's. A  
Bentley, Lebanon Springs, N. Y. 3.  
shed to Ossian.' A Dissertation.—Jona-  
Wendell, Ms. 4. Florence and its  
Essay.—Elish D. Vinton, Providence.  
Popular Passions.' A Dissertation.—Cyrus-  
N. H. 6. 'The Prospects of American  
inquisition.—William S. Barton, Worcester.  
Value of Liberal Education to Mere-  
s.—Wm. G. Pearce, Providence. 8.  
which arises from fixed Principle.' An Es-  
sential, Weston, Ms. 9. 'The Christian  
Poem.—S. Dryden Phelps, Suffield, Conn.  
of the Imagination upon Moral and  
An English Oration.—Lewis H. Bour-  
Ms. 11. 'The Sympathy between Lit-  
An English Oration.—Wm. H. Davol,  
The Principle of Association, and its influ-  
ential Character.' An English Oration.  
Providence. 13. The Philosophical  
Metaphysician.—Richard Cushman, At-  
14. The Classical Oration, or 'The Per-  
fective Classics.'—Joshua P. Converse,  
15. 'The Characteristics and Destiny of  
nation.' An English Oration, with the  
James H. Morton, Taunton, Ms.  
parts were also assigned for Commencement  
speakers were excused, viz.:  
—Linus Lyon, Sturbridge, Ms. 2.  
—Wm. J. Gatting, Hertford, N. C.  
by S. Dryden Phelps," says the Reflector,  
readily. It was remarkable for the beau-  
tive parts; and pleasing for the touching  
scene presented, and the clear enuncia-  
it was spoken."

collected by our readers, that we published,  
a since, a notice stating that the Rev. J. S.  
or the North Baptist Church in this city,  
call from the Free Street Baptist Church in  
to become their pastor. We have since  
are some misunderstanding among some  
they having got the impression that Bro.  
in charge of a Free Will Baptist Church  
in Portland.

The Christian Review.  
number of this Quarterly is at hand, and  
some of the articles with which its pages  
its pleasure and profit. "The moral force  
the title of the leading article, occupies  
five pages of the Review, and bearing the  
old friend Turnbull. It is an able paper  
and with interest. Article II. is on the "Per-  
sonal" a short, but well written document,  
hereafter copy into the column of the Sec-  
Power of Illustration," is the title of Article  
seems to have been prepared with special ref-  
benefit of the ministry. From an imperfect  
contents, we are prepared to say that it is full  
The remaining articles we have not had  
and consequently can do no more than  
which is as follows:

Great Awakening: a History of the Revival  
the time of Edwards and Whitefield; by Jo-

V. The Highlands of Ethiopia; by Major W. Cor-  
wallis Harris, of the Hon. E. I. Company's Engineers.  
VI. Church Discipline; an Exposition of the Scriptur-  
e Doctrine of Church Order and Government; by Rev. War-  
ham Walker, Homer, N. Y.  
VII. Infant Church-Membership, or the Relation of  
Baptized Children to the Church; by William A. Stearns.  
VIII. Literary Notices.  
IX. Literary Intelligence.

MINUTES of the Kentucky Baptist Anniversaries for the year  
1843; with a statistical table of all the Baptist Associa-  
tions, Churches and Ministers, in Kentucky. Louisville,  
1844.

This is an octavo pamphlet of about 50 pages, (for which  
we are probably indebted to the editor of the *Banner* and  
*Pioneer*) in which complete statistical tables of all the As-  
sociations in the State are embodied, together with the pro-  
ceedings of the last General Association of Baptists in Ken-  
tucky—Kentucky and Foreign Bible Society—China Mis-  
sion Society, &c., to which is added a summary of the sta-  
tistics of other denominations in Kentucky. The statistics  
of the Baptists in the State in 1843, are: Associations 56;  
Churches 829; Ordained Ministers 344; Licentiates 70;  
Baptized 7,749; received by Letter 2,069; restored 301; dis-  
missed by Letter 2,928; excluded 1049; died 775; total  
number of members in 1843, 67,179.

The anti-mission Baptists have 17 Associations in the  
State, and a total of 7,877 members. Baptized during the  
year 476. The anti-mission Baptists are on the decrease,  
and probably within the course of a few years will be un-  
known in the South and West.

NATIONAL PROTESTANT.—A neatly printed Magazine of  
16 pages, edited by the Rev. C. Sperry, New York, is be-  
fore us. The title indicates the character of the work,  
which is to oppose Popery. The editor has devoted much  
of his time to this subject, of late; and of some of his pub-  
lications we have had occasion to speak in terms of an-  
miration. The present publication is upon a plan some-  
what different from any of his former ones with which we  
have become acquainted. So long as he will confine him-  
self to fair arguments, we can have no particular objection  
to it; but we deprecate the measures which have, in many  
instances been pursued by Protestants towards Catholics.  
The price of the Magazine is only 50 cents a year.

The communication on Ministerial Education from "A  
Baptist," is received, and shall have a place as soon as we  
can find room for it. We should have been better armed  
with the article, if the author had studied *brevity* a little  
more, and had omitted some few of the sentences which we  
find in it.

THANKSGIVING.—The Governor of Kentucky has ap-  
pointed the 26th day of September as a day of public  
Thanksgiving in that State. We are happy to find this  
good old custom of the Pilgrims gradually spreading itself  
throughout the Union. A majority of the States, we be-  
lieve, now observe an annual Thanksgiving.

From the *Gibraltar Chronicle*, Aug. 22.  
LONDON MONEY MARKET.—Tuesday.—The funds have  
experienced to day a decided fall. The market was toler-  
ably good during the forenoon, and the government broker  
made his purchases at 98 7 5.

At the meeting of the Repeal Association, in Dublin, on  
the 19th of August, a letter from the Repeal Association of  
New Orleans was read, enclosing a remittance of £242,  
and humbly apologising for certain expressions in a letter  
covering a former remittance of £170, in consequence of  
which expressions the money had been sent back. The  
present for the week was £1162 3. 9d.

Accounts from Lisbon to the 14th of August, had been  
received. Some excitement had been caused there by an  
ordinance, just issued by Cabral the Minister, violating, as  
it is alleged, the independence of the legal tribunals. The  
Viscount da Bandeira had published a formal protest  
against it, as abrogating the constitutional charter.

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From the *Morning Chronicle*, Aug. 22.

The fire of the French ship was irresistibly superior to  
that of the Moorish batteries. The Admiral alone discharged  
3,000 shot. The French opened the fire. The Moors,  
till then passive, returned it with a rapidity which astonished  
their enemies, and notwithstanding their embrasures  
were knocked to pieces, fought with their guns as long as  
they were serviceable, keeping their colors flying to the last.  
The Moorish loss is not known, as there has been no com-  
munication with the town. The French describe their own  
as trifling. This morning the Prince de Joinville quitted  
Tangier Bay with his squadron for the Westward [our], and the free communication with that town will be re-  
established.

From the *Morning Chronicle*, Aug. 22.

The CHRISTIAN REFLECTOR.—The Pastor of the South  
Baptist Church requests us to say that his paper was not  
received last week; and at the same time we would say  
that we were under the necessity of borrowing a copy our-  
selves to make the extracts which appear in another part of  
our paper.

Selected Summary.

In the First Baptist church, on the 18th inst., by Rev.  
R. R. Raymond, Mr. Velle D. Perry of Manchester to Miss  
Mary E. Marle, of this city.

At Elizabethport, N. J. by Rev. R. R. Raymond, Ad-  
dison M. Burt, Esq. to Mrs. Anna Eliza Dunn, daughter of  
Baron Gardiner, deceased, of New York.

At Deep River on the 9th inst., by Rev. Lawson Mox-  
ley, Mr. Geo. A. Ball, to Miss. Irene Williams; of the  
above place.

At Agawam, Sept. 12th, by Rev. L. Lewis, Mr. Joseph  
C. Haslings, of Suffield, and Orpha W. Worthington of  
Agawam.

Deaths.

In this city, on Sunday the 8th inst., Mr. John Palmer  
aged 67.

In this city on the 12th inst., Mary Eliza, infant daughter  
of Thomas S. and Amanda Dunn, aged 10 months.

In this town, on the 13th inst., Capt. James Goodwin,  
aged 67 years. He was one of our most respected citizens,  
and well known as the proprietor of the Hotel a short  
distance west of the city.

In Bristol, Aug. 23, Sarah R., daughter of Russell and  
Sophia Judson, aged 1 year and 4 months.

In Windsor, on the 16th inst., Miss Mary A. Adams,  
aged 20.

At Agawam, Aug. 30th, Widow Mary Porter, aged 91.

Porter was one of the constituent members of the  
Baptist Church in this place, & since that time, 1790, has  
been an ornament to the church. She died as she lived—a  
Christian.—Com.

At Westfield, Ohio, Sept. 2d., Mrs. Lucy B. Hurlbut,  
formerly of Suffield, Ct. aged 23.

At Philadelphia, Sept. 9th, of consumption, Mrs. Louisa  
B., wife of the late Henry Appleton, of Springfield, Mass.,  
and daughter of Dea. Amos, and Desire Worthington, of  
West Springfield, aged 29. The Christian's hope was her  
anchor. Her end was marked with peace and resignation.

"So fades a summer cloud awww."

So sinks the gale when storms are o'er,

So dies the wave along the shore."

In Colchester on the 23d of Aug. Mrs. Esther Gillet, wife  
of Dea. Samuel Gillet, aged 58.

In Manchester, N. H., 11th, Mrs. Martha Northrup, wife  
of Rev. Bennett L. Northrup, aged 42.

Receipts for the weekend Sept. 19.

Eliza S. Taylor, 300; Daniel Austin, 150; Abijah  
Remington, 150; Caroline Root, 200; Warren Case,  
60.

The Rev. Mr. KIRK will deliver an address on the  
subject of Christian Alliance and its objects, this evening  
at 7 o'clock, in the Centre Church.

A general attendance of Christians of all denominations  
is invited.

Thursday, Sept. 19.

DEDICATION.—The new Baptist Meeting house in South  
Woodstock, will be dedicated on Thursday, the 3d day of  
October. Services to commence at 12 o'clock. It is ex-  
pected the Rev. Mr. Hague, of Boston, will preach.

The Treasurer acknowledges the Receipt of four dol-  
lars for Home Missions, from Mrs. Ruth Hodges, wife  
of Rev. Thomas Benedict; also, Four Dollars forty-four cts.  
from Ellington Church for Foreign Missions.

Hartford Sept. 18th 1844. W. GRISWOLD. Treasurer.

Total. 709

It is reported that Edward A. Mitchell, Esq., has been  
appointed Post Master of this city, in place of Henry Hug-  
ges, Esq., removed.—New Haven Register.

DESERTERS.—A most unfortunate affair occurred recent-  
ly at the house of Mr. A. Fillings, about thirty miles  
above Pensacola, Florida. Six sailors who had deserted  
from the U. S. steamer Union, and for whom a reward had  
been offered by Captain Bell, were pursued by four persons,  
and in the attempt to arrest them, one of them was killed  
and another was wounded in the hand. The five sailors  
made their way to Mobile, and were there apprehended by  
Purser Murray, and sent back.—New York Sun.

From the N. O. Republican, Sept. 6.

YELLOW FEVER.—The weather for the last few days has  
been peculiarly unfavorable to the continued good health  
of the city.

A young man, but recently from Boston, died of this  
malady on Monday in the Charity Hospital; and we were  
yesterday informed by a medical friend that he had two

strongly marked cases of fever under his charge. We have  
heard of a number of other instances.

The unacquainted should be careful to commit no indis-  
cretion, nor to expose themselves unnecessarily in the sun;

and our absent friends should wait the results of a few days,  
and avoid a premature return.

From the *Mobile Register*, Sept. 6.

Cases of Yellow Fever continue to appear; but as yet,  
none have been reported except of persons recently ar-  
rived among us, and we are bound to add that it is not, in  
our opinion, safe for strangers to tarry here. Perhaps we overstate the danger, but it is best to err upon  
that side.

The weather for some days past has been excessively hot,  
the thermometer ranging at mid-day from 90 to 93 degrees  
in the shade—the winds northwardly during the night.

From the *New York Journal of Commerce*.

Two Days later from Europe.

By the arrival of the packet ships Oxford and Patri-  
kew, we have advices from London and Liverpool to the  
12th ult.

We are under obligations to Captain Delano of the Patri-  
kew for papers in the *Journal of Commerce*.

The anti-mission Baptists have 17 Associations in the  
State, and a total of 7,877 members. Baptized during the  
year 476. The anti-mission Baptists are on the decrease,  
and probably within the course of a few years will be un-  
known in the South and West.

The Polytechnic school in Paris has been dissolved by  
the royal ordinance, on account of some resistance to the  
French government.

Still the utmost prudence is required from the unacquainted  
to avoid the dangers of the French capital.

The report that the French had entered upon the occu-  
pation of Tangier, after a bombardment, is quite discredited  
by the accounts which we publish below. The destruction  
of the defences of that city are not near so complete as  
was represented, and the Moors are said to be still resolute  
to defend it.

N. B.—All Garments will be made up by experienced  
workmen, and cut in modern style.

P. S.—Wanted immediately, an Apprentice to the Tailor-  
ing Business; one from the country would be preferred.

J. W. DIMOCK, 127 Main street.

Sept. 20. 4w</

## Poetry.

## THE INQUIRY.

Tell me, ye winged winds,  
That round my pathway roar,  
Do ye not know some spot  
Where mortals weep no more;  
Some lone and pleasant dell,  
Some valley in the west,  
Where, free from toil and pain,  
The weary soul may rest.

The loud wind dwindled to a whisper low,  
And sighed for pity, as it answered "No."

Tell me thou mighty deep,  
Whose billows round me play,  
Know'st thou some favored spot  
Some island far away,

Where weary man may find  
The bliss for which he sighs,

Where sorrow never lives,  
And friendship never dies?

The loud waves, roaring in perpetual flow,  
Stopped for a while and sighed to answer, "No."

And thou, serenest moon,  
That with such holy face,  
Dost look upon the world  
Asleep in night's embrace;

Tell me, in all thy round,  
Hast thou not seen some spot

Where miserable man  
Might find a happier lot?

Behind a cloud the moon in wond'ry wove;  
And a voice, sweet but sad, responded, "No."

Tell me, my sacred soul,  
O, tell me, hope and faith,  
Is there no resting place  
From sorrow, sin, and death?

Is there no happy spot  
Where mortals may be blessed,

Where grief may find a balm,  
And weariness a rest?

Faith, hope and love, best balm to mortals given,  
Wav'd their bright wings, and whispered, "Yes, in  
heaven!"

## The Chamber of Death.

Sleep soft! for a monarch here  
In the gloom of his glory waits;  
And the trophies are dark and drear,  
That shadow his palace-gates.

Sleep soft! for a spirit, freed  
From the cankered cares of time,  
Hath winged its way with angel speed,  
To a holy and sinless clime.

Sleep soft! for a sainted soul  
Is gone to his home above;  
And, removed from the world's control,  
Is singing a Saviour's love.

Sleep soft! and with pensive mein,  
On the face of the dead one gaze;  
And learn from the sadening scene,  
To number thy fleeting days.

London Baptist Reporter.

## BIOGRAPHICAL.

From the Baptist Memorial.

## Auto-Biography of Rev. Asahel Morse.

In a few days after, this question summoned my attention and seemed to demand an answer; are you not liable to backslide and go astray as you have done? I readily answered yes, I fear I shall—but my soul would choose strangling and death, rather than lose the comforts I enjoyed; and wound the precious cause of a merciful Redeemer. I asked, what shall I do? I resolved to watch and pray, and attend to every duty required, as far as I was able. In a moment I felt convinced that if the Lord did not keep me, there was no hope in my case; and that if any poor helpless creature on earth needed the watching, admonitions and prayers of God's people, I was one. A resolution was soon formed, to lay my case before the church, and offer myself a candidate for baptism. The question came:—what if they should not receive you? You look upon your past life with abhorrence; others may have the same view of it. To which I answered, that is nothing to me: if they reject me they will feel bound to pray for me, if they think me wrong, to advise me.

There being no administrator in the church, they called upon ministers abroad to attend with them—a number met with the church on Nov. 9th, A. D. 1798. Late in the day, a door was opened for persons who wished to offer themselves to the church for baptism and membership, to give a relation of what the Lord has done for them by his grace. I took a stand and told what I thought I had experienced, the substance of which is given in this narrative. Fifteen more followed, and all but one were received by the church as candidates for the ordinance. The administrator chosen to administer baptism, being necessitated to leave that vicinity early the next morning, it was proposed to have the administration that evening. Much time being consumed in hearing from so many, and in some necessary preparation, we went out to a convenient stream a few rods from the house; prayer being offered before we moved, I went into the water about nine o'clock in the evening, and was baptized by Elder Rufus Babcock,\* of Colebrook, Conn. The next day being the 10th of Nov., I was 27 years old.

After I made a public profession, I read the Bible constantly, but it did not open my understanding and preach to me, as I thought it did when I was twenty years old. When I took it in my hand, it was my prayer to God for some weeks that he would impress it upon my mind, and make the meaning of it plain to my understanding, for my own comfort and instruction, that I might know my duty and do it.

About a month after those desires commenced, the Bible appeared with a new face to me. Almost every chapter I read, and in some parts of the Scripture, almost every sentence, not only afforded light and instruction, but was attended with an influence which induced me to speak constantly of its heavenly doctrines, its exceeding great and precious promises, its faithful admonitions and evangelical exhortations. This I felt constrained to do in public meetings and in private circles. Having no settled minister, we were not favored with preaching but a third part of the time (i. e.) every third Sunday, and occasional lectures. We however had meetings several evenings in a week, and sometimes we met at two or three o'clock, P. M. Our performance was prayer, singing hymns, relation of experience, and exhortation. As the brethren generally called on me to commence the exercises by

\* My father baptized Elder Babcock, he baptized me, and I baptized his son Rufus Babcock, Jun. who is a settled minister in Salem, Me. [This note is dated 1832.]

prayer, reading and expounding the Scripture, and speaking as I thought expedient, it was soon reported that I was preaching. Indeed I was engaged in something like it, seemingly before I was aware of it.

Brother requested me to appoint lectures, and preach on Sundays when they were not supplied. A text of Scripture would dwell upon my mind until I had spoken from it; then I thought I should have no more to do in public. But other passages would follow in succession, and I knew not when I should get through; for it was then a trial to think of being a preacher for life. My diligence was so great and my qualifications so small, that I was amazed, not knowing which way to turn or what to do.

The doctrine of salvation by grace deeply impressed my mind and appeared exceedingly precious. The absolute depravity of man in a moral sense, (i. e.) with respect to the knowledge and love of God and submission to the Divine Will, was plainly taught me in the Bible, and I knew from my own experience that it was true respecting myself. My Bible and my conscience forbade me to flatter sinners on account of their own doings.

That the eternal love of God in Christ Jesus is the foundation of effectual calling; and that reconciliation, pardon and justification are only by the blood and righteousness of the Lord Jesus Christ, are the truth of the gospel, and so precious to me that I felt constrained to proclaim it as the word of salvation from sin, the word of eternal life.

A young preacher had come into the church who was largely imbued with Arminianism. I could not relish his scheme, though I loved him as a brother. Generally he manifested a good spirit; but sometimes opposed what I believed to be truth, with much roughness of manner, and with too much apparent acrimony of spirit. He opposed my doctrine in public and private, and although he manifested Christian fellowship with me, there was evidently in his conduct a want of brotherly affection. He was, however, on many accounts a worthy brother, and in a few years he came an evangelical preacher.

The opposition I met with increased my timorous feelings and depressed my spirits, but it led me to search the Bible attentively, by which more of it, especially the sentimental parts of it, were stored in my memory, and was an occasion of my resorting to a throne of grace for direction. The next spring after I made a public profession, I was licensed by the first Baptist church in Sandisfield, of which I was a member, to preach wherever I might be invited.

The first year I preached some part of the time in Sandisfield, and some abroad, perhaps about half of the Sundays in all. In the year last mentioned I had many severe trials; some were external, but the most trying cases were within. The state of the church was grievous to me on account of their being divided in sentiment; and before the summer closed there appeared to be a great want of brotherly love and affection enjoyed the winter before. The enemy had come in like a flood, set down his dividing foot, and in some measure separated very friends.

These were outward trials. In my own mind I experienced great and sudden changes. Sometimes I felt as if I were in the king's palace; and sometimes as if I were in the dungeon, manacled with iron. In that year I visited several places at a distance, where I tried to preach; sometimes with a good degree of animation, and sometimes with much depression of spirit. I visited Enfield, Conn. three times in about seven months, and had cause to believe that the Lord blessed my feeble labors.

Previous to being licensed by the church, I thought if the Lord should make me instrumental for the awakening of one sinner, I should be satisfied. I was discharging my duty, and should no longer hesitate to devote myself to the work.

While indulging such thoughts, a friend who

lived about four miles from me, invited me to visit his family and preach a lecture at his house. A respectable number of people collected; among whom were three young women, who came from a remote neighborhood, and took seats near me at the commencement of worship. Their deportment indicated the levity of their hearts. I read and spoke from Jesus' question, "Is thine heart right?" Commencing the discussion of the subject, I repeated the question with the following addition, "Sinner, is thine heart right with God?" One of them was an amiable person, of a good understanding and pretty well informed. She heard the question, felt its weight, and it went to her heart too powerfully to be disregarded. After worship closed, I was surprised to hear her communication. She stated that her first impression was that she was a sinner, that her conscience witnessed that her heart was wrong and always had been, that she deserved wrath, and nothing but mercy could save her. She expressed very clear views of her own depravity, her utter unworthiness, and of the justice of God, her strong desire that her heart might be right, that she might be wholly reconciled to God.

I was so well convinced in my own mind that the grace of God had reached her heart, that I remarked to brother on our way home, that I should hear she was hoping in the mercy of God unto eternal life.

About a week after, it pleased the God of all grace to bless her with the spirit of adoption, and bring her to rejoice in the salvation of Christ. The word of grace being accompa-

nied with the power manifested in the resurrection of Christ, in the renovation of the heart, is the first work of the Holy Spirit in the soul. That is one work unconnected with the terrors of wrath, distress of mind or works of creatures.

The manifestations of pardoning love which enables the mourning penitent to say from the heart, "My beloved is mine and I am his," is another work, whether the blessing follow the first in close succession, or is deferred for a season.

The woman mentioned has exemplified the sincerity of her profession by a life of piety and devotion. Though I rejoiced in her conversion to God, and though I saw more instances of a like nature, with tokens of the divine favor attending the children of God, the question respecting preaching being my duty for life, if Providence should permit, remain unanswered, and my doubts were not removed. I was soon convinced that I was not to look to any thing God had wrought by me; but to that which he had wrought for me,

and that which he might be pleased to work in me.

Various trials accompanied me through the year, interspersed with short seasons of light and joy. In the spring of 1800 I commenced preaching in Winsted, Conn., one half of the time, and in the fall after, I removed my family and preached to a small church and society there, the most of the time for two years and seven months. The next May after I removed to Winsted I was ordained, in the year 1801:—after which, I travelled over a considerable part of Connecticut, and preached in almost every town through which I passed.

While priesthood and aristocracy held the reins of government and swayed the sceptre in Connecticut, many unpleasant circumstances occurred and much rancor between the parties was excited.

The oppressed party were striving to gain their inalienable rights; the dominant party were striving to hold their ill-gotten power, and manifested a spirit utterly subversive of the rights of conscience.

A respectable citizen in Tolland county became convinced of the truth of the bible sentiment respecting the subject and mode of baptism; he gave in to the clerk of the Congregational society a certificate of his secession, went eight miles to unite with Baptist church, and was baptized on a profession of faith. The Congregational society continued to tax him for the support of their order, and took from him a pair of oxen valued at forty-five dollars, and sold them at auction for ten dollars. He was advised to sue them for the property:—he commenced the suit, and the cause was carried to the superior court.

The defendants acknowledged that he was legally, sentimentally and practically a Baptist; for he had given in his certificate, he had made a profession of his faith, and had been baptized. His Honor upon the bench was an Episcopalian, he asked the defendants why they taxed a man they fully acknowledged to be a Baptist? The answer was that he did not ordinarily or constantly attend the Baptist meetings. The plaintiff replied that he had not calculated to attend more than ten or twelve times in a year. His Honor then propounded this question to the defendant's counsel:—"How long a man who is legally, sentimentally and practically a Baptist, must stay at home and not attend meeting, to make him a Presbyterian?" Confounded by his Honor's logic, the defendants found that it was more practicable for them to give up the cause, than to answer the question.

Some of the oppressive laws were repealed, others were altered, and that oppression which makes a wise man mad, was so far abated, that the condition of those called dissenters was much meliorated. It is, however, a lamentable fact that the Congregational church in New England is stained with blood. However misguided, superstitious and erroneous the Quakers might be who suffered death at Boston, it is evident they did nothing worthy of death or bonds. The crimes with which they were charged were their sentiments and their labors to propagate them; and their returning into the state after being banished, to proclaim their testimony. Were they more erroneous than modern enthusiasts? Would not the country rise in arms, should priests and magistrates attempt to take the lives of men and women for their religious opinions and zeal in promulgating them, however absurd their opinions might be, in the judgment of the public. For otherwise, respectable clergymen to assert at this time of day, in this era of light, that, in the execution of the Quakers, the imprisonment, whipping, torturing, fining, and banishing the Baptists, and nailing up their meeting-houses, was no persecution, but punishment for crimes against the state, would induce every well informed and unprejudiced man to say that such writers and declaimers not only approved of that conduct, but would act over the same tragedy were it in their power.

Wo unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous. And say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets."—Matthew 23: 29, 30, 31.

In the year 1802, I was invited to attend a celebration of our national independence, and deliver an oration upon the subject.

It was the first composition I ever submitted to the press. I took my theme from Psalms 120: 3. "The Lord hath done great things for us; whereof we are glad." I afterwards wrote for the public papers; in which I labored much to distinguish the kingdom of Christ from the governments of this world; and to awaken the attention of the people of this state to the importance of their having a written Constitution, which should define the powers of government, and secure the rights and liberty of the people—draw the line between those rights which are alienable and those which are inalienable, secure to every citizen like privileges in like cases; and put an effectual bar against all legislative encroachments upon the rights of conscience.

A charter from Charles II. one of the most lascivious and profligate scoundrels that ever disgraced magistracy, and a compact of three towns, written in the style of Connecticut blue laws, was all that could be shown for a constitution.

What was claimed to be the basis of government included the charter, the compact or agreement of Christ, in the renovation of the heart, is the first work of the Holy Spirit in the soul. That is one work unconnected with the terrors of wrath, distress of mind or works of creatures.

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and west, among Episcopalians, Congregationalists, Methodists, Sandemanians, and Nothing-arians.

The Rev. Stephen Royce died in August, preceding my visit to them. They unanimously invited me to settle with them. I took their request into consideration; and in the following spring remade them another visit, but deferred giving an answer until June; about seven months after the request was made. To leave the little flock in Winsted was painful; to think of continuing with a growing family, without the means of supporting them was most distressing. I removed to Stratfield the 30th of June, A. D. 1803.

The society had never been in the habit of giving much salary to their ministers, though they were abundantly able; though they gave me a comfortable support while I lived with them, nine years and three months, in which time I was in the habit of preaching six times a week, excepting in the months of July and August.

Two hundred dollars were all they were willing to give as a salary, but their presents were valuable. Many of the church and society manifested kind and sympathetic disposition towards me and with me in trials of all kinds.

They had two meeting houses nine miles apart at which I served alternately. My labor was a toil and a pleasure. I visited different societies, and preached much in the neighboring towns. The stream of time, for the most part rolled pleasantly along.

In 1805, on the 4th Nov. I visited several families who were afflicted with sickness. While on the way I was seized with a violent pain in my head, and distress all over me; I however pursued my way through the day, and in the evening preached at the house of a friend, with much bodily affliction. The next day I visited home, called on a physician, was bled and took medicine; but disease had taken the citadel, and however unwilling, I was obliged to capitulate. About eight days, or as long as my strength in some degree continued, my pain was intense and my distress exceedingly great. After my fever became regular, I kept my place where I was laid: not from choice, but from necessity.

Forty-two days was I confined to my bed, and was reduced to a living skeleton. My life was mercifully preserved, and my reason when awake never forsook me. My memory probably, never was brighter than it was in that state of almost absolute debility.

After describing at great length some dejection of mind in this sickness, he says:

Before relief came to my mind, I had but very little expectation of living; I thought every day would be the last: but though my fever continued, and symptoms were as alarming as before, I had strong hopes of recovery. I not only felt as if again I should preach the gospel, but should preach as if heaven and hell were realities. I then was taught that it was one thing to be glad, but disease had taken the citadel, and that notwithstanding all my efforts, I was obliged to capitulate. About eight days, or as long as my strength in some degree continued, my pain was intense and my distress exceedingly great. After my fever became regular, I kept my place where I was laid: not from choice, but from necessity.

The Company motion of the Administrator of the Estate of J. D. Morrison, late of Suffield, within said District, dated Dec. 2, 1805, before the Probate Office in said District, for the bearing, allowance, and settlement of the Administration Account on said estate.—And doth direct said Administrator to give public notice to all persons interested in said estate, to appear (if they see cause) before said Court, at said time and place, to be heard therein, by posting notice of notice on a public sign-post in said town of Suffield, nearest the place where the deceased last dwelt, and by advertising the same in a newspaper printed in Hartford.

Certified from Record,

At the Christian Sec-

ure even in a man's own hands?

How many are who through covetousness, refuse to give benevolent causes, with the plea that they do not know what becomes of their money?

but do they know that they can keep it safe?

Many are laying up property for their children, withholding it from the service of God—but are they certain their heirs will make a good use of it?

It really seems as though God was suffering such examples as the above to convince us that property is not secure, even in our own hands,

and if we withhold more than is meet from his cause, however close and penurious we may be,

he may in judgment leave us in a deluded state,

to squander away our possessions.—N. H. B. Reg.

Atheistical process of Creation.

The following is from Dr. Beecher's Lecture on Infidelity.